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DOCTRINAL.

UNIVERSAL RESTORATION.
FROM THE UNITARIAN MISCELLANY.

(Concluded.)

In conclusion, I will say a few words on the comparative moral efficacy of the four systems which have now been discussed. In doing this, it is necessary that the natural efficacy of a doctrine should not be confounded with its actual effects. There are so many counteracting influences in human life and in the human heart, against the bad tendencies of bad opinions, that we cannot determine from the opinion alone, what the conduct of the individual who embraces it will in reality be. But we have a right to affirm, from the unalterable nature of the opinion, what its effects might very well be; and our own observation will show to us what they often are.

Let us then look back on the two first doctrines, that of eternal punishment, and that of long protracted punishment terminated by annihilation. What would be the most natural effects of such gloomy notions? Surely the utmost alarm and terror—terror so deep, constant and palpable, that the common concerns of life would be forgotten, and its necessary duties neglected. The most anxious solicitude would reign in the mind of every one, not only for himself but for all those whom he loved—a solicitude, never to be appeased or diminished; for how could he pretend to say that either he or they would escape the irretrievable doom, the everlasting hopeless damnation? A settled darkness, darker than night, would fall down upon his soul, which might terminate in the utter extinction of mental light, in melancholy and in madness. It would be still more inevitably thus, if the believer in either of these doctrines was also a believer in the doctrine of election. What could be the consequence to him but continual agitation and ultimate despair, if, while he was sure that unless elected he could not possibly be saved, he was also certain that he had never received the assurance of his election, and doubtful whether he ever would? But you will say, these are not the actual effects of these doctrines. And the reason, I answer, is this, that by the greater part of those who will declare to you that they believe them, they are not truly and practically believed. I require no stronger proof of this, than to hear, as I have heard, a preacher set forth the never ending torments of the wicked or the non-elect, with all the eloquence, and pathos, and high colouring, of which he was master, and even go so far as to describe the places where various theorists had fixed the scene of punishment, as for instance, the mighty furnaces of the sun, or the vast caverns of the scorched and desolated earth; to hear all this, I say—and then to look round on the congregation;—are they dissolved in tears, and trembling with horror, and in fear and dismay painted on every countenance? They are sitting as calm and as unconcerned as if the preacher had been discoursing on the slighted topics of charity and brotherly love. They do not believe it; whatever they may think or assert, they do not in fact believe it. There is something in their hearts, which whispers to them that it cannot be true. And even if they do in a certain degree believe this doctrine, they are generally careful to put out of the circle of its application, themselves and all their friends. But then again there are some minds, on which these opinions do exert their natural influence. Where is the lunatic asylum, within whose retreats there does not mope the victim of religious melancholy? And when does a month pass by, in which the newspapers do not tell before the world some dreary tale of some wretched being, as inoffensive a one perhaps as ever breathed, who, tortured beyond endurance, by fears for the eternal welfare of his soul, has terminated a season of frenzy by self destruction and blood? Alas, that such things should be!

Of the moral efficacy of the doctrine which I have been maintaining, I can speak with confidence. What opinion can be more favorable to virtue, than a conviction that no virtuous action shall lose its reward; that which is now gained will never be lost; that a moral and intellectual advantage now gained is an advantage to be always retained; that the soul will continue to rise nearer and still nearer to perfection, and that the stores of eternity and the universe will be unlocked, to satisfy its desires forever!

To the idle and the vicious, its warnings are awfully impressive. It denounces against them a full retribution. It gives no hope of escape;—and though it promises forgiveness to their amendment, it declares to them that they have brought down a heavy punishment on their own heads, and that they have degraded themselves in the vast creation.

“With a solemnity peculiar to itself,” and I am now using the words of an eloquent writer on this subject, “With a solemnity peculiar to itself, it assures the wicked that they can enjoy no rest; that they must be miserable as long as they are criminal; and if there be any thing affecting in tenderness, or persuasive in benignity, that doctrine must have a peculiarly moral tendency, which inculcates, that the suffering they endure will induce an abhorrence of its cause, and that, purified from sin, repentant and reclaimed, in love with holiness and goodness, and looking with humble, penitent, and supplicating hearts to the Father of mercies for forgiveness, he will have compassion upon them, speak to them the words of peace, and take them to his bosom as his children; that even as a father pitith his children, so the Lord will have compassion upon them that fear him, knowing their frame, and remembering that they are but dust. ‘I have taken no pleasure in your suffering,’ may we conceive our heavenly Father to say to his penitent children, when the discipline under which he has placed them shall have accomplished its design. ‘I have chastised you only with a view to correct the evil which was in you. You feel and deplore your error. You are fitted to partake of true happiness. Come then, for there is room. This my son was dead, and is alive again, was lost, and is found.’

“If at that moment, this reclaimed child should have the feelings of a man, and testify in human language the sensations of his soul, will he not fall down before this most lovely Being, and, in a rapture of adoring gratitude, exclaim: ‘Thy wisdom and thy goodness have prevailed! With penitence I return unto thee, from whom I ought never to have departed! Father, receive thy child. The eternity of happiness thou givest me shall speak thy praise!’”

FROM THE CHRISTIAN DISCIPLE.

There is, it may be believed, a reformation of religion now taking place of not less importance, than that to which the name has been so long appropriated. The purposes of God, in giving Christianity to man, have not yet been fully developed. Without doubt, its truths, notwithstanding the mass of errors with which they have been encumbered, have been continually operating to raise the character, and improve the condition of man. But, I trust, the providence of God, in conferring this great blessing upon our race, looked forward, to ages much beyond our own. There are even now indications of a period, when the truths, and even the evidences of our religion, shall be much better understood than at present. But it is strange, it may be said, that a revelation from God, should have been so long mingled with so much human error. You think it strange then, that he did not, by one vast miracle, annihilate in a moment, all those errors respecting religion and duty, which for thousands of years had been accumulating in the world; that he did not sweep away at once, all prejudices from the minds of men, so that his truth might find unresisted entrance, and hold undisputed authority; and that he did not afterward, by a perpetual act of his power, so strengthen their understandings, and so restrain their passions and follies, that no false opinions should, in any time to come, be ever introduced and maintained. Examine the history of opinions, and you will find that errors, either in religion or philosophy, which have once generally prevailed, are very slowly removed and superseded. Common modes of conception, and the popular belief, are transmitted from one generation to another, like the traditional customs of the east. However unreasonable it may be, it is, for the most part, only by a very gradual process, that they are modified and corrected. The men of one generation are the instructors of the next. Coming ignorant into the world, we are compelled first to receive what our predecessors may teach us; to believe, under the direction of others, before we can exercise our own judgment; and when our instructors have been in error, it takes us a long time to discover the fact, and there are few who are able to discover it at all. The world is slow and dull in unlearning its prejudices. False doctrines which sprang up long before the introduction of Christianity, sub-

sequently became connected with it, shooting their branches among its truths, and twining close around them, so as almost to conceal them from view, with their rank and poisonous luxuriance. The same false doctrines still remain flourishing. In opposing the errors of Christians, we are in fact often opposing only the errors of heathen philosophy, a little disguised, and somewhat modified, by time and circumstances. That so much error should have been incorporated with Christianity, or, rather, that Christians should have fallen into so many errors on the subject of action for its different persons. I am aware that some Trinitarians, on hearing this statement of their system, may reproach me with ascribing to them the errors of Calvinism, a system which they abhor as much as ourselves. But none of the peculiarities of Calvinism enter into this exposition. I have given what I understand to be the leading features of Trinitarianism all the world over; and the benevolent professors of that faith, who recoil from this statement, must blame not the preacher, but the creeds and establishments by which these doctrines are diffused. For ourselves, we look with horror and grief on the views of God's government, which are naturally and intimately united with Trinitarianism. They take from us our Father in Heaven, and substitute a stern and unjust lord. Our filial love and reverence rise up against them. We say to the Trinitarian, touch any thing but the perfections of God. Cast not stain on that spotless purity and loveliness. We can endure any errors but those, which subvert or unsettle the conviction of God's paternal goodness. Urge not upon us a system, which makes existence a curse, and wraps the universe in gloom. Leave us the cheerful light, the free and healthful atmosphere, of a liberal and rational faith; the ennobling and consoling influences of the doctrine, which nature and revelation in blessed concord teach us, of One Father of Unbounded and Inexhaustable Love.

one act of disobedience, the whole race bring with them into being a corrupt nature, or are born depraved. It teaches that the offences of a short life, though begun and spent under this disastrous influence, merit endless punishment, and that God's law threatens this infinite penalty; and that man is thus burdened with a guilt, which no sufferings of the created universe can expiate, which nothing but the sufferings of an Infinite Being can purge away. In this condition of human nature, Trinitarianism finds a sphere of action for its different persons. I am aware that some Trinitarians, on hearing this statement of their system, may reproach me with ascribing to them the errors of Calvinism, a system which they abhor as much as ourselves. But none of the peculiarities of Calvinism enter into this exposition. I have given what I understand to be the leading features of Trinitarianism all the world over; and the benevolent professors of that faith, who recoil from this statement, must blame not the preacher, but the creeds and establishments by which these doctrines are diffused. For ourselves, we look with horror and grief on the views of God's government, which are naturally and intimately united with Trinitarianism. They take from us our Father in Heaven, and substitute a stern and unjust lord. Our filial love and reverence rise up against them. We say to the Trinitarian, touch any thing but the perfections of God. Cast not stain on that spotless purity and loveliness. We can endure any errors but those, which subvert or unsettle the conviction of God's paternal goodness. Urge not upon us a system, which makes existence a curse, and wraps the universe in gloom. Leave us the cheerful light, the free and healthful atmosphere, of a liberal and rational faith; the ennobling and consoling influences of the doctrine, which nature and revelation in blessed concord teach us, of One Father of Unbounded and Inexhaustable Love.

Dr. Channing.

PROPER ESTIMATE OF HUMAN LIFE.

“Let us observe, in the second place, that as this was not the original, so is it not intended to be the final, state of man. Though, in consequence of the abuse of the human powers, sin and vanity were introduced into this region of the universe, it was not the purpose of the Creator that they should be permitted to reign forever. He hath made ample provision for the recovery of his subjects, by the merciful undertaking of that Restorer of the world, our Lord Jesus Christ. By him life and immortality were both purchased and brought to light. The new heavens and the new earth are discovered, wherein dwelleth righteousness; where, through the divine grace, human nature shall regain its original honors, and man shall return to be what once he was in Paradise. Through those high discoveries of the Gospel, this life appears to good men only in the light of an intermediate and preparatory state. Its vanity and misery, in a manner disappear. They have every reason to submit, without complaint, to its laws, and to wait in patience till the appointed time come for the restitution of all things. Let us take notice,

In the third place, That a future state being made known, we can account, in a satisfying manner, for the present distress of human life, without the smallest impeachment of divine goodness. The sufferings we here undergo are converted into discipline and improvement. Through the blessing of Heaven good is extracted from apparent evil; and the very misery which originated from sin, is rendered the means of correcting sinful passions and preparing us for felicity. There is much reason to believe that creatures as imperfect as we are, require some such preliminary state of experience before they can recover the perfection of their nature. It is in the midst of disappointments and trials that we learn the insufficiency of temporal things to happiness, and are taught to seek it from God and Virtue. By these the violence of our passions are tamed, and our minds are formed to sobriety and reflection. In the varieties of life occasioned by the vicissitude of worldly fortune, we are inured to habits both of the active and suffering virtues. How much soever we complain of the vanity of the world, facts plainly show, that if its vanity were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How fatal then must the consequences have been, had it yielded us more complete enjoyment? If, with all its troubles, we are in danger of being too much attached to it, how entirely would it have seduced our affections, if no troubles had been mingled with its pleasures!

These observations serve in a great measure to obviate the difficulties which arise from the apparent vanity of the human state, by shewing how, upon the Christian system, that vanity may be reconciled with the infinite goodness of the Sovereign of the universe. The present condition of man is not that for which he was originally designed; it is not to be his final state; and during his passage through the world, the distresses which he under-

goes are rendered medicinal and improving. After having taken this view of things, the cloud, which in the preceding part of the discourse, appeared to sit so thick upon human life, begins to dissipate. We now perceive that man is not abandoned by his Creator. We discern great and good designs going on in his behalf.—Blair.

The brutes have no reason; but why are not the scriptures as useful to them *without* that endowment, as they can be to man if he is not permitted to exercise it?

What is the benefit of a book to one who must shut his eyes in order to *read* it!

PRACTICAL.

To hear some Christians talk, one would imagine they thought it their duty, and a mark of sincerity and goodness, to be always complaining of corrupt and desperately wicked hearts, and consequently that they ought to have, or in fact should always have, such hearts to complain of. But let no man deceive himself. A wicked and corrupt heart is too dangerous a thing to be trifled with. I would not here be thought to discourage the humble sentiments every man should have of himself, under our present infirmities. But we may greatly wrong ourselves by a false humility; and whoever carefully peruseth the New Testament will find that however we are obliged to repent of sin, a spirit of complaining and bewailing is not the spirit of the gospel; neither is it any rule of true religion, nor any mark of sincerity, to have corrupt hearts, or to be always complaining of such hearts. No, the gospel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good works, to sanctify us throughout in one body, soul and spirit, that we may now be saints, may now have peace and joy in the Holy Ghost, and at length be presented without spot or blemish before the presence of God. Christ loved the church and gave himself for it, not that it might continue groaning in a state of corruption and wickedness, but that he might even in this world, sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. and this is the invariable sense of revelation. Nevertheless it is manifestly true, that while we are in the body we shall be exercised with the passions thereof. But this is not our corruption or wickedness, but the trial of our virtue and holiness in resisting and subduing every irregular appetite. And it is the real character of every true Christian, not that he feels he hath a corrupt and wicked heart, but that he crucifieth the flesh with the affections and lusts, and perfects holiness in the fear of the Lord. A real Christian may say, my heart is weak, and my passions strong; but he is no real Christian, or the gospel hath not had its proper effects upon him, if he cannot at the same time truly say, I resist and restrain my passions, and bring them into captivity to the laws of reason and true holiness. Whatever is evil and corrupt in us we ought to condemn; not so as that it shall still remain in us; that we may always be condemning it; but, that we may speedily reform, and be effectually delivered from it; otherwise, certainly we do not come up to the character of the disciple of Jesus Christ.

John Taylor.

SATURDAY NIGHT

Is one of those resting places in the journey of life, when it becomes every man to cast an eye upon his accounts. To settle with the world and his conscience. The business of a brief week is easily compassed—its events are so fresh in the recollection, that all its mistakes may be rectified; and its experience turned to a good account. The man of business should then look over his books, examine his outstanding debts, and see that all is straight and safe—this frequent perusal, is the more important if his accounts are numerous—he must be ever watchful. The man who knows exactly how he stands with the world every Saturday night, will not be a poor man. Then too, he should examine the book of conscience—review his words and his actions, his motives and his feelings the past week; if any thing is wrong, mark it, and carry the remembrance of it into the next week, that he may avoid its repetition—aiming ever to model his thoughts and words and actions, all his open and secret conduct, by the golden rule.

And as every man owes constant returns of active gratitude to the Great and wise ruler of the universe, which he cannot discharge better than by deeds of charity—it would be well to finish the settlement by appropriating a portion of the clear profits of the week to such a purpose, to be distributed to the most proper objects. Our lives are apt to be too loosely regulated; our business too loosely conducted; our moral duties too loosely discharged. Adopt these rules as a remedy; and as they become habitual, their value will become more apparent.

Emporium.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE....PAUL
GARDINER, FRIDAY, FEBRUARY 16.

DEGENERACY. We made an allusion last week to a certain sermon preached by a minister in this vicinity, in which the author mourns over the fallen glory of his creed, is pleased to give the name of "degeneracy" to those improvements in religious matters which have been effected since our national independence was obtained. He contrasts the power which his party once possessed, with its present humiliation; considering that the patron and safeguard of real religion, and this, the effect of infidelity, heresy, &c. "The first settlers of New-England, says he, were *orthodox* (i. e. Calvinistic) in their faith. They believed in the glorious *doctrines of grace* as explained in the *confessions of faith* in most of the reformed *Churches in Europe*." (It is well he had the prudence not to add: "as contained in the *sacred Scriptures*." They were particularly attached to the sentiments contained in the "Westminster Assembly's shorter *catechism*." "These were the *doctrines* which led to that *purity and warmth of holy affection*," which, as our readers well know, hung quakers, took away the elective privilege from all who did not belong to their church &c.) "But how changed the scene! To a great extent these *doctrines* are now denied"!! People have undertaken to think for themselves, have discovered the error of that creed which imparted a spirit of persecution, intolerance and bigotry to those who embraced it, and have resisted the dictates of those men who now set up the cry of "degeneracy" over their departed power!— "Those *holy doctrines* ("the sentiments contained in the Westminster Assembly's shorter *catechism*") are now treated with ridicule. Their advocates are represented as the dupes of ignorance, superstition and prejudice. A flood of *heresy* (a more rational and scriptural faith,) has broken forth and threatens to overflow the land." Yes, that spirit of reform, which is now abroad in our country, does threaten to extend, and will extend, those sacred and consistent doctrines, whose "advocates are represented as the dupes of heresy, infidelity, &c. The prediction is a good one, and will assuredly be verified.

Again. "The *Assembly's Catechism* was regularly taught in schools, as well as families. It is through the influence of infidelity that this practice has been discontinued! Infidelity now appears as the advocate of a rational Christianity." Human reason is set above the sacred scriptures." No such thing. "Liberal Christian," never said any thing of the kind. They believe that the *Scriptures* are above, but not—as the author of this sermon probably believes it is,—opposed to human reason. We may here be permitted to remark that, those who are most vociferous in denying the use of reason in matters of religion, do it undoubtedly from a very obvious motive. They are sensible that their own creed is irrational, and to bring it in the way of reason is to endanger its safety. No man was ever opposed to reason when he did not believe reason was opposed to him.

We have made these quotations and added these comments to them, in order that our readers may see, that the spirit which came from Rome through Great Britain to our country, is not yet wholly dead. Driven from civil supremacy it still hangs around the gloomy tomb of Calvinism raising the doleful cry of "degeneracy" and pouring out its forebodings maledictions on a more rational faith, in the wordy terrors of heresy, infidelity! It is a spirit of exclusiveness as totally inconsistent with those free institutions of ours, with which it is dissatisfied, as it is opposed to the mild and charitable spirit of true Christianity. But are Americans—the sons of Washington and Adams and Jefferson and Hancock, prepared to admit, that truth must "degenerate" as liberty prevails? Are they willing to acknowledge that our revolution had a "corrupting effect," because it was the primary cause of the humiliation of Calvinism? Or will they, to revive the latter, call in question the principles of the former?

In order that our readers may see what the real change is, which must come under the name of "degeneracy," we will here state, and call their serious attention to some of "those *holy doctrines* which led to that *purity and warmth of holy affection*, and that truly Christian conversation and deportment, which characterized the people of New-England, previous to the establishment of our national independence. Let it be remembered that a departure from those practices is called a "degeneracy."

"Art. 11. No one shall hold any office who is not sound in the faith; and faithful to this dominion, and whoever gives a vote to such a person shall pay a fine of one pound."

"Art. 12. No Quaker or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates or any officer."

"Art. 13. No food or lodging shall be offered to a Quaker, Adamite or other heretic."

"Art. 14. If any person turns Quaker, he shall be banished, and not suffered to return on pain of death!"

"Art. 31. No one shall read common prayer, keep christmas, or saints day, make mincemeat pies, dance, play cards, or play on any instrument of music, except the drum, the trumpet, and the Jewsharp."

"Then indeed rulers were nursing fathers to the church. These were days in which the religion of Christ was thought worthy the *attention and care of rulers*. But the *glory of such a state of things* has long since departed from New-England. What a lamentable reverse the legislatures and magistrates of New-England now present, is too well known to need a single comment."

"How changed the scene!" Now any man may hold an office who is not sound in that faith; or give his vote to one who does not belong to that church! Now even Quakers and dissenters from the once established worship of this dominion have as good a right as orthodox people to give their votes in the election of officers! Now people are allowed to give food and lodging to Quakers or other heretics! Now a man may turn Quaker without being banished and not suffer to return on *pain of death*! Now persons may read *common prayer*, keep *christmas*, make *mincemeat pies*, &c. and not only play on the *drum, trumpet, and Jewsharp*, but on any other instrument which they may choose! "Melancholy degeneracy!" Who would not take up a lamentation, and mourn over the "corrupting effects" of the "American Revolution?"

It is time people were convinced that the principles of liberty in our country, and the encouragement that is given to free inquiry, are not injurious, but favorable to the cause of truth. A doctrine that cannot stand under the fullest exercise of them, can have but little claim to credibility. We rejoice to believe that the Almighty has some wise and merciful designs to execute for the world through the instrumentality of this nation. When Christianity had become corrupted in the old world, and liberty could find no place for rest among the nations, enslaved by the darkness of error and the terrors of superstition, she sought an asylum in this land of the free. Here she erected her fair temple, restored the right of private judgment, and commenced the work of reform. Error has "degenerated" before her influence; truth, like the sun, has arisen and broke through the tenfold darkness of a long—long night, giving light and joy to her disciples. And we cherish the hope—we trust it is not a superstitious one—that Christian truth and civil liberty, restored to their original purity in this free country, shall yet return again to the nations from which they were driven, and thus extend their well merited triumphs to the remotest corners of the globe. In America, this second Israel, we trust is contained the seed of our universal blessing; a seed, that shall produce that fruit which shall be for the healing of the nations.

The important work of reformation is now progressing. That those who, clinging to the errors of a darker age, are resolved to take no part in the improvements of the present day, should complain, tell of degeneracy, and raise the cry of heresy and infidelity, is perhaps to be expected. It is indeed unfortunate for them, that they were not brought on to the theatre of action at an earlier period. They seem like people born out of due time. The signs of decrepitude were on them in the cradle. But they ought to remember, that the present is not the sixteenth century, nor are the United States in the condition of Geneva. The errors which arose in that country in that age, can claim no imposing reverence in this. The day has gone by in which tradition had a power greater than that of common sense.

The following is copied from the address of the Secretary of the *Baptist Foreign Mission Society*, found in the *Ellsworth Courier* of Feb. 7.

"The world is given to Jesus Christ. It lies in wickedness: it must feel a redeeming power. It must yield to a new creating energy. Satan must be dislodged from his usurped dominion. Immanuel shall lift up his ensigns to the view of unnumbered millions, and sway his sceptre over them. To effect this change is the work of an Almighty hand. The zeal of the Lord of Hosts will do this."

We have no objection to the above, however some may suppose it to be licentious in its "tendency." There could be no "sentiments more consonant to what we believe to be the principles of the Christian religion."

The following remarks of Mr. Whittemore, taken from his last reply to Mr. Scott, contain much truth.

"We have begged of our opposing brethren, again and again, to show us wherein we misapply the *Scriptures*; and have ever manifested a willingness to understand and explain them by the fairest and most approved rules of interpretation. But when they write, their principal object is to bring together a string of texts, sometimes simply quoting them without any remarks, but very seldom attempting to show that the use they make of them is just. And this practice has been continued until it is disgusting to us."

"There was once an illiterate but wealthy

man in New-Jersey by the name of *Beach*. He resided in a remote corner of a presbyterian parish, of which *Dr. Dickinson* was the pastor. It happened that a minister of the Church of England came that way and organized a new parish in the limits of which *Mr. Beach* was included. Highly delighted with the new order of things, he became very much devoted to the new minister and to the novel services of the Church. His zeal led him to make a visit to his former minister, *Dr. D.* for the purpose of showing the latter his error. "I have come *Dr. Dickinson*, to tell you that you are wrong, sir." "Ah! in what am I in error *Mr. Beach*?"

"Why, in keeping *Saturday night as holy time*." You will have the goodness to tell me what *authority* you have for saying I am wrong in this? "Why, the *Bible*, sir, says, 'The evening and the morning were the first day.' Don't you see that?" I see the text indeed, but really cannot perceive what bearing it has upon the subject; please name another, that shall be more obvious to my understanding. "Well, sir; 'For as *Jonah* was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.' There, sir, I presume you understand that?" No, sir, I confess I cannot see what either of these texts have to do with *Saturday night*. "Possible! What, the great *Dr. Dickinson*—President of a College, and cannot see the force of that text?" No, sir, I confess I am not able to understand your idea in quoting it. "I wish you to understand this thing distinctly, and I will therefore quote to you one more text. 'On these two hang all the law and the prophets'; therefore it is the will of God, that all *lawyers and prophets* should be hung. Don't you see that?" I must give you the argument *Mr. Beach*,—I confess I am not able to argue with you. *Mr. B.* retired, proclaiming his victory over *Dr. D.* telling his astonished neighbors that the latter acknowledged to him, that he was not able to hold an argument with him!

Whenever we see a man of this description, who quotes much *Scripture* which he does not understand, and thinks that he thereby refutes the positions of his opponent, we generally feel disposed to tell him this story, and give him the argument.

Wesley. It will be remembered, that week before last we gave an extract from *Dr. Brown's History*, in which that gentleman asserts and labours to prove, that *Mr. John Wesley* believed in universal salvation. Knowing that the followers of *Mr. Wesley* have a high veneration for the character and sentiments of that writer, and being disposed ourselves to see justice done in the case, we extended, in the same paper, an invitation to them to show, if it could be shown, that such were not his sentiments.

We have this week received a communication on the subject, from a methodist preacher, signed "ARKE," which will be found in a subsequent column. It will be perceived that he *denies* the statement of *Dr. B.*, asserting, that he has misrepresented, taken from, and added to the sentiments of the author in question. *Dr. Brown* will undoubtedly defend himself against these charges, and our readers shall be put in possession of his defence as soon as we receive it.

In the mean time we may be permitted to remark that we do not know, nor does it make any difference to us, whether *Mr. Wesley* did or did not believe in the "reconciliation of all things to God." The only importance attached to this question relates exclusively to *history*; it can have no authority in favor of or against any sentiments that individual did or did not embrace. We are not of the number of those, who look to what *John Wesley* said, to ascertain what they are authorized to believe. His opinions we consider as entitled to respect, so far only as they agree with the *sacred scriptures*,—certainly no farther. That *Wesley* might be a well meaning man, we are by no means disposed to deny; but to say that he was a profound reasoner, or what is commonly called a "great man," we *assuredly* cannot. We believe he was superficial, and as *Mrs. Barbauld* says, "somewhat superstitious" and visionary. His works have never obtained a high rank in the literary world; they are praised and valued most by those of his followers who would transfer the supposed sanctity of his religious writings to all he said on every other subject. If he believed in universal salvation, he only believed what multitudes of abler and as good men have embraced also. If he did not, he only remains in the same situation of many others, who have been so commendably *stationary* as "never to have changed their mind on one subject—no, not an hair's breadth for fifty years." There have been many more, who have never made an improvement from their infancy to their grave; but still this does not prove that others must be erroneous, who have made higher discoveries and greater improvements than they.

It is not our duty nor is it our disposition to decide the question whether *Mr. Wesley* believed in universalism or not. The evidence in the case seems to be pretty equally balanced. We agree with our friend "ARKE," that "all the evidence in this case must come either from his own writings, or from the

testimony of those now living"—[the written testimony of the virtuous dead, however, is just as good in the case] who were his particular associates." *Dr. Brown* has appealed to both of these kinds of testimony. It is made extracts from *Wesley's writings*. It is true "ARKE" says they are not justly represented; but he admits that *Wesley* did say "The whole creation shall then be delivered both from moral and natural corruption. And the whole race of mankind shall know and love and serve God, and reign with him forever." *Mr. W.* might, it is true, have been speaking here of the millennium, as it is called; still he has made use of language which certainly cannot be legitimately restricted to the number, who, at that time, may inhabit the earth. It is strictly universal. The "whole creation"—the "whole race of mankind," include all, or we do not know the use of language. At least we never saw a universalist who maintained that any *more* than the "whole race of mankind" would know and love and serve God, and reign with him forever." If for believing this they are to be called universalists, we confess we do not see why *Mr. Wesley* is not as much entitled to the name.

With regard to the other species of evidence, *Dr. Brown* has referred to the testimony of the venerated *WINCHESTER*—a name dear to every benevolent christian,—who, "though dead and gathered to his fathers in glory," and therefore excluded by "ARKE" from his list of witnesses, testified, that "Wesley informed him that he was fully convinced of the restitution, or restoration of all things, though he had not yet opened his mind on that subject to the world, because he believed that the public mind was not yet ripe for it," &c. This testimony of *WINCHESTER* is as good as any that could come from "Dr. A. Clarke, &c." indeed, it may be called better, as it is positive in the case, while theirs must necessarily be negative. So much for one side of the question.

On the other, "ARKE" has produced quotations from *Wesley*, which we presume are given correctly, though we have not compared them with the original to ascertain whether they are or not—to show, that when he wrote them he believed in *endless punishment*. *Dr. B.* admits that all this may be proved. Still he maintains that the avowal of his sentiments, touching universalism, was made after he wrote those sermons, when his mind was changed. "ARKE," to cut off this, quotes *Wesley*, where he says "for fifty years I have never changed my mind on one subject," in *divinity*, "no, not an hair's breadth." "That in the course of fifty years, he had never either premeditatedly or willingly varied from the *Church of England* in one article, either of doctrine or discipline." At what time this declaration was made, we are not informed, but probably in the latter part of his life. Putting these two things together, viz:—"That he did once believe in *endless punishment*, and that he never changed his mind even an hair's breadth for fifty years, and at the same time admitting that he did not alter his opinions after the time of that declaration, ARKE gains his point. Thus, as the Dutch Justice said of the attorneys—"both have got the case."

By the way there is one thing which we do not understand. *Buck* in his *Theological Dictionary* tells us that, "the *Articles* of the *Church of England* are *Calvinistical*, (see p. 75, Art. *Calvinists*.) *Wesley* says above "That in the course of fifty years he had never varied from the *Church of England* in one Article either of doctrine or discipline." It is new to us that *Wesley* never varied from *Calvinism*. If we are not much mistaken, no man ever was more decidedly *opposed* to the Article of *Calvinism* than *Mr. W.* How this thing is to be reconciled we know not, unless it is by saying that the *Articles* of the *Church of England* are both *calvinistic*, *arminian*, and *universalist* at the same time, for it is, we believe, a fact that there are many *calvinists*, *arminians* and *universalists*, who belong to that church, and all maintain that the *Articles* justify them in their respective sentiments. On this ground, however, *Mr. Wesley* might still be a *universalist*, and say in truth that he never varied from those articles.

Our friend ARKE will bear, in good temper, with the remarks we have, in all frankness and good feeling, made above. We have not said what we have in any other than a fraternal spirit. As an esteemed acquaintance, and, in one important sense, a good brother of the editor of the *Christian Intelligencer*—(a name, however, which he does not seem willing should flow from his pen, as it might give a final sanction to our claims to the title "Christian,") he will not impinge to us any dispositions inconsistent with that good understanding between us which we hope will accompany us both to the silent mansions of the slumbering dead.

The controversy, whether *Wesley* was a *universalist* or not, belongs not to us; and we do not care how it is settled. As before observed, it is important only in an *historical* point of view—it can have nothing to do in establishing the truth of any doctrine; for *Mr. W.* undoubtedly had his errors, as well as every body else. *Dr. Brown* is obliged to make his assertions good or to withdraw his statements. A copy of this paper, will

be forwarded to him in Albany, and, as an able, candid, and impartial friend of truth, he will undoubtedly bestow that attention to it which it deserves. He is a man too well known as an historian to be suspected of stating that which he is not authorized to state. We leave the subject then, from this time, entirely with him and our correspondent, promising to insert his reply as soon as it reaches us.

A certain contemporary writer, whose productions we always admire for the sound argument and practical good sense contained in them, we perceive makes quite a frequent use of the words "to shew." How is the verb *show* conjugated? What is its infinitive? *Verb. Sat. &c.*

We are informed that *Rev. Mr. STREETEN*'s contemplated removal from Portland is not in consequence of an infirm state of health. It gives us great pleasure to learn that since we last saw him his health is much improved, and that it is now good. If he goes, it will be from a sense of duty to the cause of truth, thinking that he may be more serviceable in some other place.

ORIGINAL COMMUNICATIONS,
FOR THE INTELLIGENCER.

REV. J. WESLEY.

My Editor,—

In your paper of Feb. 2, I saw an extract from *Brown's History*, which intimates that *Mr. Wesley* was an advocate for the doctrine of *Universal salvation*. I was not the more surprised to find that *Mr. Brown* had committed this error, than to know it received currency by one, from whose research there could not have escaped the works of, even, *Mr. Wesley*. But as *Mr. W.* seldom published, to the world, more than one sermon on one subject in divinity, that which relates to the eternity of future punishment, might have escaped his notice; yet all of them are tinctured with it.

I have been particularly conversant with the works of *Mr. Wesley*, for a number of years; and readily confess, I should as soon have attributed to him the peculiar sentiments of the *Roman Pontiff*, as those of *Rev. E. Winchester*. But as he is here charged with them, you will permit me to examine the principal evidence *Mr. Brown* has adduced to support this charge, and also show from his own writings, that he was a firm believer in the *endless punishment* of the finally *inpenitent*. And here let me remark that all the evidence in this case must come either from his own writings, or from the testimony of those now living who were his particular associates, among whom are his last Biographer, *Dr. A. Clarke*, and four or five others. For if *Mr. W.* held these sentiments, they must know it. But unless we can accuse them of *guile*, *dissimulation*, and even *falsehood* itself, *Mr. Wesley* never embraced these sentiments, as their writings unequivocally testify. See *Moore's Life of W.* vol. 2, pg. 317.

Your writer inquires, "why we have never seen some of *Wesley's publications* against *Universalism*?" I answer, because he never *read* his sermons. See a sermon written by him, expressly on *Hell*, from these words: "Where their worm dieth not, and the fire is not quenched." "And of this duration there is no end." 2 vol. 8vo. 257. *Mr. Brown's* first quotation is taken from 2 vol. 8vo. 159. This sermon *Mr. W.* has entitled, "The general spread of the gospel"—founded on Isa. 11—9. "The EARTH" (not *hell*) "shall be full of the knowledge of the Lord, as the waters cover the sea." He first notices the limited influence which *christianity* had then had upon the morals of men in general; and then inquires how different will be their situation, when *God* shall fulfill the promise in the text. A promise as he concludes relating entirely to this world. But what, pray, has this to do with the restoration of wicked spirits from hell?

The second quotation, *Mr. Brown* has misrepresented, taken from, (or rather left out) and added to it. Misrepresented, by applying to *man*, what *Mr. W.* applied solely to *beasts*; left out, by suppressing what would have given its true sense, and added to it this whole clause. "Then certainly like a merciful Father, he will not suffer them eternally to perish." His second and third quotations are taken from his sermon entitled the "New Creation," in which he particularly remarks it does not refer to this world. But that "after the stars shall fall from heaven, and the earth with the works that are therein, shall melt with fervent heat and be burnt up;" then, according to the *Apostle*, we look for a new heaven and a new earth <

at the resurrection," is a sentiment cordially embraced by Mr. W. and all his followers.

His last quotation is taken from his sermon on 2 Thess. 11-7. "The mystery of iniquity doth already work." He gives an account of iniquity from the creation of man to his own times; but closes the sermon by quoting some promises, which he applies to this world; for Mr. W. believed that in the Millennium, so called, the very face of the earth with all its then inhabitants, would be renewed. Mr. B. refers us to his sermon on "the deliverance of all men from sin and suffering." Mr. W. has no such sermon and never had. He has one on the "great deliverance, not, however, of men or devils, but of beasts." 2 vol. 113. I will now present some direct proofs, that Mr. Wesley was a firm and constant believer in the doctrine of *endless punishment*.

In a sermon on these words, "where their worm dieth not, and the fire is not quenched," are contained the following sentiments: "And of this duration there is no end." What a thought is this! And who can count the drops of rain, or the sands of the sea, or the days of eternity! What sufferings never to end!

J. W. H.

THE CHRONICLE.

GARDINER, FRIDAY, FEBRUARY 16, 1827.

Congress. The President of the United States has sent a message to both Houses of Congress relative to the Georgia controversy, which will be found in another column of this paper.

It will be perceived that the President considers the Government of Georgia to be in the fault, and declares that if the latter shall persevere in acts of encroachment upon the Indian Territories secured to them by Treaty, he shall be compelled to enforce the laws, and fulfil the duties of the nation, by all the force committed for that purpose to his charge. The public

have waited for some time for the views of the President relative to this unhappy controversy,—and it now has them in full. What will be the result of this unfortunate business is not for us to predict; we can but hope, however, that an appeal to arms will never become necessary. The message has been referred to a select committee.

BANKRUPT BILL. The vote, whereby the Senate refused a third reading to this bill, has, on motion of Mr. Sandford, been reconsidered by that body, with a view to strike out the 93d section, relating to voluntary bankruptcy. It is therefore again under discussion, but it is thought, with little prospects of enactment.

A considerable debate has arisen on Mr. Saunders' resolution, calling on the Secretary of State for a list of the changes that have been made since 1825 in the newspapers appointed to publish the laws, together with the cause of such changes. We have not learned whether the resolution has passed or not.

A bill has passed the Senate reducing the duty on imported salt.

MAINE LEGISLATURE. Seat of Government.—The House on Friday last passed a resolution, (80 to 54) designating *Hallowell* as the seat of Government after 1835. This resolve was sent to the senate for concurrence, when that body rejected all that had been done, passing two short resolutions, one of which provides that the Governor obtain a plan and estimate of the expenses of public buildings of permanent materials, for the accommodation of the several departments of Government; and the other, that the next Legislature shall meet at Portland. Thus amended, the resolve was sent down to the House for concurrence. Tuesday last was assigned by the latter body to consider the subject.

The committee of the Senate on Literature have reported that it is desirable to have a new map of the State of Maine, containing the latest surveys, &c.

The committee to whom was referred so much of the Governor's message as relates to the subject of internal improvement, have reported their opinion, in three Resolutions; the *First* of which is, that if Congress shall determine to appropriate a part of the surplus revenues to the purpose of internal improvement, those funds should be distributed among the several States in proportion to their population. The *Second* provides for the transmission of those Resolves to our members in Congress, and the *Third*, that copies be forwarded to each of the Executives of the several States.

The committee on salaries have been instructed to inquire whether any compensation ought to be made to Judges Mellen and Weston, and what amount, if any, for their increased labour and expense, occasioned by the long indisposition of Judge Preble.

The committee on the Militia have been instructed to report a bill abolishing all trainings, except the annual one for inspection.

COUNTY OF WALDO. A bill to incorporate a new county by this name, of which Belfast is to be the shire town, has passed both Houses to be enacted. This is the first new county that has been incorporated in this State since the separation. Leave to bring in a bill has been granted to petitioners, praying that the seat of County Government for the old part of Hancock may be removed

from Castine to Ellsworth.

Gardiner Lyceum. The resolve granting a township of land to this Institution has been lost in the House, by a vote of 25 to 69; and another to give a township to the Methodist school at Readfield, has passed the same body, 65 to 17.

Bible, Tract Societies, &c. The bill providing that any persons disposed to form such societies may become legally organized by petitioning a Justice—as religious societies are formed,—has been refused a passage, on the ground, we believe, that it was calculated to give them a discretionary power that might be dangerous to the community.

During the absence of Hon. Mr. Dunlap, President of the Senate, on Monday last, Hon. Reuel Williams, of Augusta, was unanimously elected President *pro tem.*

The Senate say that the legislature may rise tomorrow.

Somerset and Penobscot District. The Governor and Council have appointed Monday, the 2d day of April next, for a third trial in this District, for the choice of a Representative to Congress. A meeting of the Senators and Representatives now in Portland from those counties, we understand have nominated Hon. DAVID PERHAM as a candidate for that office.

U. S. SENATORS. *Poughkeepsie* Ellis has been elected by the Legislature of Mississippi a Senator in Congress for six years from the 4th of March next, to take the place of Mr. Reed the present incumbent.

Martin Van Buren has been reelected a Senator in Congress for the same term from the State of New-York.

The Massachusetts House of Representatives has again elected *Elijah H. Mills* to the U. S. Senate. J. T. Austin, Esq. who was lately elected by the Senate of that State, has declined being any longer a candidate. On Tuesday last the Senate were to ballot again for Senator.

NOMINATION OF GOVERNOR. A meeting of the members of the Legislature was held in Portland last week, at which His Excellency Enoch Lincoln was nominated for re-election. The whole number of votes thrown was 81, of which Gov. Lincoln had 80. He has accepted the nomination.

The Weather. On Saturday and Sabbath morning last, a considerable quantity of snow fell. In the afternoon of the latter day the wind arose and drove what had fallen, literally into heaps. Previous to this, our sleighing had been excellent; but it is apprehended, that the present drifted state of the roads has about destroyed the good sleighing for this winter. On Monday the mail arrived from Portland in a single sleigh. Sunday night and Monday the weather was, we believe, as cold as any that has been experienced here this winter. The snow in the woods is said to be about three feet deep.

To the Senate and House of Representatives of the United States.

WASHINGTON, Feb. 5, 1827.

I submit to the consideration of Congress, a letter from the Agent of the United States, with the Creek Indians, who invoke the protection of the Government of the U. States, in defence of the rights and territory secured to that nation by the treaty concluded at Washington, and ratified, on the part of the United States, on the twenty-second of April last.

The complaint set forth in this letter, that Surveyors from Georgia have been employed in surveying lands within the Indian territory, as secured by that treaty, is authenticated by information officially received from other quarters, and there is reason to believe that one or more of the Surveyors have been arrested in their progress by the Indians. Their forbearance, and reliance upon the good faith of the U. States, will, it is hoped, avert scenes of violence and blood, which there is otherwise too much cause to apprehend will result from these proceedings.

By the 5th section of the act of Congress, of the 30th of March, 1802, to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers, it is provided, that if any citizen of, or other person resident in, the United States, shall make a settlement on any lands belonging, or secured, or granted by treaty with the U. States to any Indian tribe, or shall survey, or attempt to survey, such lands, or designate any of the boundaries by marking trees or otherwise, such offender shall forfeit a sum not exceeding one thousand dollars, and suffer imprisonment not exceeding twelve months. By the 16th and 17th sections of the same statute, two distinct processes are prescribed, by either or both of which, the above enactment may be carried into execution. By the first, it is declared to be lawful for the military force of the U. States to apprehend every person found in the Indian country, over and beyond the boundary line between the U. States and the Indian tribes, in violation of any of the provisions and regulations of the act, and immediately to convey them, in the nearest convenient and safe route, to the civil authority of the U. States, in some one of the three next adjoining states, or districts, to be proceeded against in due course of law.

By the second, it is directed, that, if any person charged with a violation of any of the provisions or regulations of the act, shall be found within any of the U. States, or either of their territorial districts, such offender may be there apprehended, and brought to trial in the same manner as if such crime or offence had been committed within such state or district; and that it shall be the duty of the military force of the U. States, when called upon by the civil magistrates, or any proper officer, or other person duly authorized for that purpose, and having a lawful warrant, to aid and assist such magistrate, officer, or other person so authorized, in arresting such offender, and committing him to safe custody for trial according to law.

The first of these processes is adapted to the arrest of the trespasser upon Indian Territories, on the spot, and in the act of committing the offence. But, as it applies the action of the government of the U. States to places where the civil process of the law has

no authorized course, it is committed entirely to the functions of the military force to arrest the person of the offender, and after bringing him within the reach of the jurisdiction of the Courts, there to deliver him into custody for trial. The second makes the violation of the law amenable only after his offence has been consummated, and when he has returned within the civil jurisdiction of the Union. This process, in the first instance, is merely of a civil character, but may, in like manner, be enforced, by calling in, if necessary, the aid of the military force.

Entertaining no doubt that, in the present case, the resort to either of these modes of process, or to both, was within the discretion of the Executive authority, and penetrated with the duty of maintaining the rights of the Indians, as secured both by the treaty and the law, I concluded, after full deliberation, to have recourse on this occasion, in the first instance, only to the civil process. Instructions have accordingly been given by the Secretary of War, to the Attorney and Marshal of the U. States in the district of Georgia, to commence prosecutions against the Surveyors complained of as having violated the law, while orders have at the same time been forwarded to the agent of the U. States, at once to assure the Indians that their rights, founded upon the treaty and the law, are recognized by this Government, and will be faithfully protected, and earnestly exhorted them, by the forbearance of every act of hostility on their part, to preserve unimpaired that right to protection, secured to them by the sacred pledge of the good faith of this nation. Copies of these instructions and orders are herewith submitted to Congress.

In abstaining, at this stage of the proceedings, from the application of any military force, I have been governed by considerations, which will, I trust, meet the concurrence of the Legislature. Among them, one of paramount importance has been, that these surveys have been attempted, and partly effected, under color of legal authority from the state of Georgia. That the surveyors are therefore, not to be viewed in the light of individual and solitary transgressors, but as the agents of a sovereign state, acting in obedience to authority which they believed to be binding upon them. Intimations had been given that, should they meet with interruption, they would, at all hazards, be sustained by the military force of the state, in which event, if the military force of the Union should have been employed to enforce its violated law, a conflict must have ensued, which would, in itself, have inflicted a wound upon the Union, and have presented the aspect of one of these confederated states at war with the rest. Anxieties, above all, to avert this state of things, yet, at the same time, impressed with the deepest conviction of my own duty, to take care that the laws shall be executed, and the faith of the Nation preserved, I have used of the means entrusted to the Executive, for that purpose, only those which, without resorting to military force, may vindicate the sanction of the law, by the ordinary agency of the Judicial Tribunal.

It ought not, however, to be disguised, that the act of the Legislature of Georgia, under the construction given to it by the governor of that state, and the surveys made, or attempted, by his authority, beyond the boundary secured by the treaty of Washington, of April last, to the Creek Indians, are in direct violation of the supreme law of this land, set forth in a treaty, which has received all the sanctions provided by the Constitution, which we have been sworn to support and maintain.

Happily distributed as the sovereign powers of the People have been, between their general and state governments, their history has already too often presented collisions between these divided authorities, with regard to the extent of their respective powers. No instance, however, has hitherto occurred, in which this collision has been urged into a conflict of actual force. No other case is known to have happened, in which the application of military force by the government of the Union, has been prescribed for the enforcement of a law, the violation of which has, within any single state, been prescribed by a Legislative act of the state. In the present instance, it is my duty to say, that, if the Legislative and Executive Authorities of the state of Georgia should persevere in acts of encroachment upon the territories secured by a solemn treaty to the Indians, and the laws of the Union remain unaltered, a superadded obligation, even higher than that of human authority, will compel the Executive of the U. States to enforce the laws, and fulfil the duties of the Nation, by all the force committed for that purpose to his charge. That the arm of military force will be resorted to only in the event of the failure of all other expedients provided by the laws, a pledge has been given, by the forbearance to employ it at this time. It is submitted to the wisdom of Congress to determine, whether any further act of legislation may be necessary or expedient to meet the emergency which these transactions may produce.

JOHN QUINCY ADAMS.

QUEBEC, Jan. 25.

Road to Maine and Boston. On Monday last two persons arrived in Quebec by this road. They came in consequence of a subscription set on foot here to keep the road open. Two sleighs, the first carriages which have ever passed over the road, came to our settlements at St. Marie Nouvelle Beause. The distance of unsettled country to be passed is 70 miles, which the sleighs passed over, beating the roads, in five days. After a few sleighs have passed, the same road might be travelled over in two days. The distance to Boston from Quebec by this route is 90 miles shorter than by any other, and if the road were practicable at all seasons, intelligence from Boston might be received at Quebec in four days.

The people of Maine have a great desire to visit Quebec. Those who have come, assure us that fifteen or twenty large American sleighs, with what they call *cargoes*, will return with them if they can secure the subscription; otherwise the difficulty of keeping the road open will oblige them to abandon the market. The cargoes will consist of fresh fish, which can be had in Maine at two cents a pound in great abundance; honey, butter, dried apples, American manufactures, &c. Some samples of American cloth, and a bolt of it, were brought with some apples. The cloth was offered at a price much below what cloth of the same description of British manufacture could be bought for in the Quebec market.—*Gaz.*

SUPREME COURT OF THE U. S.

FRIDAY, Jan. 26. James Jackson ex. dem. Enoch St. John vs. Robert Chew. The argument of this cause was continued by Mr. Wirt, for the Plaintiff in Error.

Chastain Clarke vs. the Corporation of the City of Washington. This cause was argued by Mr. Webster, for the Plaintiff in Error.

[This is the great cause, involving the question of the liability of the City of Washington for the payment of the prizes in the lottery drawn in this city by D. Gillespie—C. Clarke being the holder of the ticket to which the prize of 100,000 dollars was drawn. The amount involved is of great importance to both parties, and the legal principles involved are of still greater importance. After Mr. Swan had stated the case, Mr. Webster spoke some two hours upon it to-day, and will conclude to-morrow. Mr. Wirt is engaged on the same side. Mr. Jones is the counsel on behalf of the city.]

Nat. Intel.

[The Error deems it expedient to give notice that he has now removed from Belfast to Augusta, and resides in the house of Mr. Artemas Kimball, on the second street west of, and directly opposite to, the Meeting-house. He requests all his friends, who have any communications to make to him, either in his individual or editorial capacity, to direct their letters, not to Gardiner, as many have recently done, but to Augusta.

All communications relating to the business of the *Intelligencer* establishment, should be directed to the publisher, Mr. P. SHELDON, Gardiner.

TO CORRESPONDENTS.

"Amicus Virtutis," "Avon," "B. L. ****," and a number of communications from Rev. S. HUTCHINSON, are received; but owing to a press of matter this week, we are under the necessity of reserving them until next. We thank their authors for their kind attention, and assure them that their articles shall appear in due time.

[WANTED at this office, as an apprentice, an active and well educated lad, about 15 years of age.

MARRIED,

In Mt. Desert, Jan. 29th Mr. LIBBEUS BONNEY of Turner to Miss ELIZA P. BARSON formerly of North Yarmouth.

In Waterville, Mr. Charles Walker to Miss Eesa Sawin of Boston.

In Penobscot, Hon. Ebenezer Poor of Castine, to Mrs. Watson.

DIED,

In Marshfield, Mass. Capt. Thomas Dingley.

In Scituate, Augustus Clapp, Post Master.

In Wiscasset, Mrs. Persis G. wife of Mr. John L. Parkhurst, aged 34.

In Brunswick, Mr. Joseph Ross, a revolutionary soldier, aged 73.

In Bath, Mrs. MARY B. BRADSHAW consort of Capt. E. W. Bradshaw, aged 48.

M. B. F. O. F.

AT Masonic Hall, on Wednesday evening Feb. 14th at half past 6 o'clock

PROPOSED SUBJECT FOR DISCUSSION.

Is it expedient to establish monitorial schools?

J. D. ROBINSON, Scribe.

Feb. 16, A. L. 5827. A. O. 2.

WASHINGTON FIRE CLUB.

THE MEMBERS of the W. F. C. are hereby notified that an annual meeting of said club takes place on Thursday the 22d inst, at Masonic Hall, at 6 o'clock, P. M. at which a punctual attendance is requested, particularly of those who are indebted for fines.

GEO: SHAW, Secretary.

Gardiner, Feb. 16.

LUCK UPON LUCK.

THE TENTH CLASS OF THE CUMBERLAND AND OXFORD CANAL LOTTERY

Was drawn on Saturday last, and No. 1694 came up the highest prize, one quarter of which was sold by SHELDON, to an industrious mechanic of this village, who received the cash thereon on Monday.

The following is a list of Prizes in the 10th class.

No. 1694 is a prize of \$3000

5326 1100

4380 1000

6240 1000

3818 1000

2734 1000

All tickets ending with

" 960 are prizes of \$200

" 5

POETRY.

FROM THE EDINBURGH MAGAZINE.

I came to the place of my birth, and said, "The friends of my youth, where are they?" and echo answered,

"WHERE ARE THEY?"

Long years had elapsed since I gaz'd on the scene, Which my fancy had rob'd in its freshness of green, The spot where a schoolboy all thoughtless I strayed, By the bank of the stream in the gloom of the shade. I tho't of the friends who had roam'd with me there, When the sky was so blue, and the flowers so fair; All scatter'd, all sunder'd, by mountain and wave, And some in the cold, silent, womb of the grave. I thought of the green banks that circled around, With wild flowers, sweetbriar and eglantine crow'd, I thought of the river, all stirr'd, and bright As the face of the sky on a mild summer's night. And I tho't of the trees under which we had strayed, Of the broad leafy boughs with their coolness of shade; And I hop'd, though dispair'd some token to find, Of the names and the carvings engrav'd on the rind. All eager I hastened the scene to behold, Render'd sacred and dear by the feelings of old; And I dream'd that unutter'd my eye should explore This refuge, this haunt, this elysium of yore. 'Twas a dream; not a token or trace could I view Of the scenes that I lov'd, or the trees that I knew, Like the shadows of night, at the dawning of day, Like the tale that is told—they had vanish'd away. And I thought the lone river that murmur'd along, Was more dull in its music, more sad in its song, Since the birds, that had rested and warbled above, Had all fled from its banks at the fall of the grove. I paused and the moral came home to my heart; Behold how of earth all the glories depart! Our vision are baseless, our hope but a gleam—Our stub but a reed, and our life but a dream. Then, oh! let us look—let our prospects ult're To scenes that can fade not, to realms that endure; To glories, to blessings, that, triumph subl'me, O'er the brightness of change, and the ruts of time.

A PARENT'S GRAVE.
If there's a spot on earth that's dear and sacred, Where memory clings with fond undying love, Where the heart dwells with pure and hallowed thoughts, 'Tis where a parent's slumbering ashes rest, Hallow'd by all that's dear in human life, By nature's tenderest, strongest ties and sympathies; 'Tis a joy, when the surrounding world Is wrapp'd in sleep, 'midst the stern silence That pervades the gloom of midnight's solemn And impressive hour, to wander forth, and Breathe out freely o'er a parent's tomb our woes, And vent the aches of a wounded heart: 'Tis here we find a secret sympathy's A mild, a bly, and a calm relief, The lonely orphan's wandering spirit, T'wad of the folly of the world's sun show, Strays, thither strays to hang and weep around The couch by 'd's repose of departed worth. 'Tis all on earth that's left to bless and soothe Its anguish'd feelings; 'tis the mild balm And solace of his woes; there he can turn With sacred pleasure, calm from the cold looks Of a repulsive and neglectful world. And holding silent communion with the dead, Pour out with fervent freedom all his thoughts, His spirit's deepest, keenest wrongs and anguish, And then the thoughts of former brighter days By memory's faithful monitor unkindled, Break through the hanging gloom that shrouds his soul, Light up his spirit with a fervent glow, Raising his mind to upper, purer spheres, And leave the world, its woes and wretchedness, Its pains and doubts and gloomy fears behind, Thus, this joy exist'd and reliev'd; No earthly, sensual thought so mingled there, But, like the feelings of a dying saint, When heaven seems opening on his closing eyes, 'Tis high and holy, calm'ry pure and bright.

MISCELLANEOUS.

Our readers at a distance, and in other parts of this state, not particularly concerned in the following article, it is hoped will pardon us for inserting it in the columns of the Intelligencer. It is dictated by a sense of duty due to the religious society and congregation in Belfast, to whom, until very recently, the editor has had the happiness for some time to minister; and if any apology be required for its insertion here, it will be found in those sentiments of affectionate regard for friends, from whom he has separated, which cannot be satisfied without some public expression of gratitude on his part.

BRETHREN AND FRIENDS:

Deprived of the desired opportunity to deliver a public valedictory discourse to that highly esteemed and indulgent audience, with whom, for more than two years past, he, who, rather through accident than design, has recently removed from your society and taken upon himself the editorial management of this paper, has labored in word and doctrine, proclaiming that ever blessed gospel of our Lord Jesus Christ, which brings peace on earth and good will toward men, your late servant and present brother would gladly avail himself of this opportunity to address you.

He now feels that he is separated from you. The recollections of his former connection with you, and of those happy seasons which have been so pleasantly spent, both in the sanctuary and in your hospitable dwellings, fill his mind with regret, while they call upon his gratitude. He went to you in the infancy of your society, grew with your growth, strengthened with your strength, partook of your bounties, rejoiced in your prosperity, mourned for your misfortunes, and tendered the rich consolations of the gospel to you in adversity. Often, as that auspicious day returned which celebrates the mighty promise of a world's restitution, he met with you in the house of God, in the presence of an Eternal Parent, to "praise him with the voice, with the sound of a trumpet, and with stringed instruments and organs,"—to prefer our petitions before that Being "who heareth prayer,"—to contemplate the amazing love of Him, who gave a Saviour to "taste death for every man" and "to reconcile all things unto himself," and to cultivate those heavenly and fraternal sentiments which purify the mind and bless society.

When the writer of this first went among you, he was a stranger. The doctrine of which he was understood to be the advocate, was new in the place, and consequently many erroneous opinions were entertained relative to its true and actual character. Not a little prejudice existed against you as a religious body, and particularly against him, whom your favor called to minister to you in holy things. Many could not, for some time,

seem to recognize him in any other character than that, which to them, was the very odious one of a universalist minister. This state of things was peculiarly unpleasant to the latter, who never had resided among a people where a difference in sentiment made much if any difference in friendship and social intercourse. Some time was necessary to obtain an acquaintance and with it a removal of those unhappy prejudices. Time, however, which affects all things, at length, in a very good degree, removed them. In proportion as it was ascertained that your servant was not an enemy to good order, to virtuous principle and to the general welfare and respectability of the community—that he did not enter your society to sow the seeds of contention, but to cultivate the sentiments of brotherly love and affection, the state of things became more interesting and acceptable to him, until he received those marks of cordial good will from his fellow Christians of other denominations, which have made an impression upon his heart not soon to be erased. And he would now take this opportunity, through you, to tender to them generally, the sincere expression of his cordial thankfulness for the many instances of Christian treatment which he has received at their hands.

To remove from brethren and friends, whose confidence, he may be allowed the vanity to say, he had every reason to believe he fully possessed, was peculiarly painful. Friendship is not always the result of an acquaintance: it takes time to mature it: life is short, and to be separated from those whose faithfulness has been tried and proved, is to lose one of the greatest blessings that makes this transitory life desirable—a blessing that cannot be soon replaced or certainly relied upon. An important period of the life of him who now addresses you, has been passed in your society; and there are some circumstances connected with his residence among you, that can never be forgotten. He felt the need of friends, and he found them. No, brethren and friends, your kindness and your friendship cannot soon be forgotten. They will live in the remembrance of him who is not insensible to the value of the one and the sincerity of the other. Accept then, as the only return he can now make, his hearty and well merited thanks for all your favors.

The advice that will be offered must necessarily be in as few words as possible. Preserve the organization of your society, be prompt and of one mind in attending to its concerns, and do not be discouraged and therefore neglect its interests, because you may have been in one thing disappointed. Your brother cherishes the hope that he may yet again, by the blessing of God, revive the connexion which is at present necessarily dissolved. "Forsake not the assembling of yourselves together as the manner of some is," for the purpose of reading and mutual instruction. Respect the rights of others and maintain your own. "Contend earnestly for the faith," and at the same time exercise that spirit of charity and good will toward those who are of different sentiments, which you desire in return. Be more ready to forgive than to retaliate. And, more than all the rest, let your LIVES afford a practical commentary on the kind, merciful and triumphant doctrine which you profess.

And whatever fortunes may await you, or your unworthy but devoted servant in life—whether we meet again—or behold each other's faces no more beneath the sun forever, may you ever live mindful of your high destiny and of your obligations to that Almighty and unchanging Parent, "who works all things after the counsel of his own will;" and the last lingering breath of your brother shall ascend to heaven in prayers for your present and everlasting welfare and happiness. "Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you." Amen.

Truly your Friend, and Brother,
WILLIAM A. DREW.

ANECDOTE. "The Methodists at Wexford, (Ireland,) met in a long barn, and used to fasten the door, because they were annoyed by a Catholic mob. Being thus excluded from the meeting, the mob became curious to know what was done there, and taking counsel together, they agreed that a fellow should get in and secrete himself before the congregation assembled, so that he might see all that was going on, and, at a proper time, let in his companions. The adventurer could find no better means of concealment than by getting into a sack which he found there, and lying down in a situation near the entrance. The people collected, secured the door as usual, and, as usual, began their service by singing. The mob collected also, and growing impatient, called repeatedly upon their friend Patrick to open the door; but Pat happened to have a taste for music, and he liked the singing so well, that he thought, as he afterwards said, it would be a thousand pities to disturb it. And when the hymn was done, and the itinerant began to pray, in spite of all the vociferation of his comrades, he thought that, as he had been so well pleased with the singing, he would see how he liked the prayer; but, when the prayer proceeded, "the power of God," says the relater, "did so confound him, that he roared out with might and main; and not having the power to get out of the sack, lay bawling and screaming, to the astonishment and dismay of the congregation, who probably supposed that Satan himself was in the barn. Somebody, at last, ventured to see what was in the sack; and helping him out, brought him up, confess-

ing his sins, and crying for mercy. This is the most comical case of instantaneous conversion that ever was recorded, and yet the man is said to have been thoroughly converted."—*Southey's Life of Wesley.*

INDIAN WARRANT. At the Courts in Barnstable County, formerly, says Judge Davis in his new edition of Morton's New-England Memorial, we often heard from our aged friends and from the Vineyard gentlemen, amusing anecdotes of Indian rulers. The following warrant is recollect, which was issued by one of those Indian magistrates, directed to an Indian Constable, and will not suffer in comparison with our more verbose forms.

I Hihoudi.
You Peter Waterman,
Jeremy Wicket;
Quick you take him,
Fast you hold him,
Straight you bring him
Before me,—IIIHOUDI.

A Welsh gentleman has, with much heraldic inquiry and deep research, drawn up a genealogical account of his own family for upwards of 12,000 years. In the middle of the manuscript there is a N. B. "About this time the world was created."

A wise man is tolerant, not from indifference, but from principle.

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Gardiner, January 5.

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BOWMAN & PERKINS wish to purchase 500 bushels Flaxseed, for which a liberal price will be given.

Gardiner, Feb. 2.

THE BOSTON SPECTATOR

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IS a Paper designed to furnish instruction and amusement, particularly interesting to the young. It is published every Saturday, in Boston, by LEONARD & HEWES, and edited by a gentleman of distinguished talents and taste. It is elegantly printed with a new type, on a beautiful paper, and each number contains eight quarto pages.

The terms are two dollars and fifty cents per annum, if paid in advance, or three dollars at the end of the year; one dollar and fifty cents for six months paid in advance, and no subscription received for a shorter period.

Subscriptions received at this Office,
Gardiner, Feb. 9.

Gardiner, Jan. 5 1827.

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AND IN THE LATEST AND MOST APPROVED FASHION.

THE Subscriber informs the inhabitants of Gardiner and vicinity, that he has lately agreed with his first workmen to carry on the Tailoring business, and pledges himself to those who may frequent him with their work, that it will be done in a good, faithful, and fashionable manner as it can be done at any other similar establishment as it can be done at Kennebec River. He also intends keeping of every description on hand ready made, which he will sell on the most favourable terms.

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THE PROTECTION INSURANCE COMPANY,

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The rates of premium offered, are as low as those of any other similar institution, and every man has an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element.

GEO. EVANS, Agent.

N. B. During the absence of the Agent, his office will be open for business as usual.

Gardiner, January 5, 1827.

COLLECTOR'S NOTICE.

N O TICE is hereby given to the owners of the Pittston, in the county of Kennebec, that on Saturday the nineteenth day of May, Anno Domini one thousand eight hundred and twenty seven, at two o'clock, P. M. at the store of Gay & Dearborn, in said Pittston, so much of said real estate will be sold at Public Auction, to the highest bidder, as shall be sufficient to pay the taxes thereon, for the year one thousand eight hundred and twenty six, together with the cost of advertising and all other necessary intervening charges, unless the same are paid to me before said time and place of sale.

Names of No. acres No. acres Amount
Owner. Improved. unimproved. of tax.
Llewellyn Lithgow, 20 30 \$250
John Chisholm, 0 200 4.68
James C. Mart, 50 70 5.74
WM. TROOP, Collector of Pittston.
Pittston, Feb. 2, 1827.

WM. TROOP, Collector of Pittston.

THE REFORMER.

The design of this work is to expose the clerical schemes and pompous undertakings of the present day, under pretence of promoting religion, and to show that they are irreconcileable with the spirit and principles of the Gospel. The great Missionary operations which commenced some years since, and the numerous Theological Seminaries which have been erected, and are still erecting in every part of our country, have been only an injury to true religion, and have tended to extirpate the New Testament.

Their numbers and influence are rapidly extending throughout all parts of the community, and threaten the destruction of our civil and religious liberties.

By means, either direct or indirect, they are steadily advancing their cause, and their ascendancy over the minds of the people; and, as no distant period, should their influence continue to increase, scarcely an individual will be found willing to incur the hazard of opposing any of their schemes. The pernicious effects of clerical domination in this country may be inferred from the history of other countries, and ought early to be guarded against.

Being neither under the jurisdiction nor influence of any particular sect, the *Reformer* will not be made an instrument for advancing the views or interests of any; but will rebuke evils wherever met with, and pursue the line of truth marked out by the precepts of Divine Revelation, regardless of the feelings or censures of those, who, from interest, prejudice, or caprice, may become its opposers.

TERMS, &c.

The *Reformer* is published in periodical numbers of sixteen octavo pages, the first of each month, at one dollar a year, payable in advance. Orders from any part of the Union, post paid, enclosing the amount of subscription, and directed to T. R. GATES, No. 250 North Third Street, Philadelphia, will be attended to without delay.

Those who will procure ten subscribers and become responsible for the amount of their subscriptions, shall be entitled to a copy gratis.

PHILADELPHIA, 1826.

Chemical Embrocation,—or WH